

The Wesleyan.

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OUR EXCHANGES.

The Rev William Taylor and his missionary associates, Mr. and Mrs. Gregg, reached the city of Para, Brazil, June 19, after a voyage of fourteen days.

The fourteenth Annual Convention of the Young Men's Christian Associations of the Maritime Provinces, is to be held in Charlottetown, P. E. I., commencing on Thursday, August 12th, 1880.

Robert Browning appears to get even with some of his critics when he says, "I never pretended to offer such literature as should be a substitute for a cigar or a game of domino to an idle man."

Give the average pastor a half-dozen men who will stand by him in every emergency, and love him for his work's sake, and you will fortify him against despondency, and double his effectiveness as a worker in the Lord's vineyard.

The wonderful Protestant movement in France is partly explained by the fact that about 100,000 of those who renounced Romanism were soldiers, and were driven into Switzerland during the war, and there they studied the Bible and Protestant books.

The California Christian Advocate says of a service at the Chinese Mission, San Francisco, on Sunday 4th of July, at which Bishop Simpson was present: "It was delightful every way; a mingling of the nations in Christian song, prayer, and exhortation. Chinese, Japanese, Americans worshipping God the Father together."

Judson said, as he was approaching Madison University, "If I had a thousand dollars, do you know what I would do with it?" The person asked supposed he would invest it in Foreign Missions. "I would put it in such institutions as that," he said, pointing to the College buildings. "Planting colleges, and filling them with studious young men and young women, is planting seed corn for the world."

The wheel of fortune brings curious and painful changes. One of the papers tells us that there is now in the County poor house at Milwaukee, Wis., an old man, decrepit and paralyzed and wholly dependent on public charity, who before the war was the owner of five banks and was estimated to be worth six millions of dollars. The wheel of fortune sometimes makes marvelous changes in the condition of men.

The Pope has made a Monsignore of the eldest son of an English peer—Lord Petro—and it is believed that the young man the Rev. and Hon. Wm. Petre will attain still higher dignity, and that by-and-by there will be a Roman Catholic cardinal in the House of Lords. Only a few days ago Bishop Wordsworth, from his seat on the Bishop's bench, predicted that such an event was in store for Protestant England.

The Religious Herald tells of a brother of whom it is said: "He is great at harranging for the Baptists, but we can't rely on him for any solid work in the Church or the Sunday-school." And the Evangelical Messenger adds: "We have met characters of that kind in the Evangelical Association. Their harranging is of no account. Silent work is better than boisterous idleness."

Dr. Deem's pastor of the Church of the Strangers, N. Y., had a narrow escape from death during his European trip. In a squall in the Mediterranean Sea he was washed across the deck of the steamship and carried over the bulwarks on the opposite side. His foot caught in some coiled rope, and he hung over the side until rescued. He has made brief visits in London, Paris, and Rome, but his time has been chiefly spent in the Holy Land, obtaining material for the "Life of Moses," on which he has been for some time engaged.

A curious legal question of inheritance has arisen from a recent railway accident in Germany, which resulted in the death of several passengers. Among its victims were two Breslau gentlemen, Messrs. Koschel and Callinich, who had been close friends for many years, and were so strongly attached to one another that, some months previous to the journey which proved fatal to both of them, they had executed a deed, in virtue of which, on the demise of either, the survivor should be come entitled to the whole property of the deceased. As both parties to this "Erbvertrag" or heritage agreement perished in the accident above alluded to, their bodies having been found among the ruins of the second-class carriage in which they had been travelling together, the question arises which, if either of them, died last, thereby becoming his friend's legal heir, and assuming that their deaths took place simultaneously, what disposition can be made of their properties?

Was there ever a more beautiful tribute paid to the memory of a departed one, than when the playmates of a little girl said of her, "It was easier to be good when she was with us!"

For the support of the gospel in this and other lands the Presbyterians gave in 1878, for all purposes, \$8,251,956; the Congregationalists, \$3,383,972; the Episcopalians, \$6,497,806; the Methodist Episcopal Church gave \$13,445,393.

Recently the Duke of Buckingham, Governor of Madras, visited Ongola with his suite, and inspected the American Baptist Mission, and the schools connected therewith. On leaving, he offered his check for 400 rupees, to furnish more comfortable quarters for the girls.

Some few months ago a remarkable revival of religion began among the people of Norfolk Island through the instrumentality of a Christian sailor, landed there from an American whaling ship on account of serious illness. The work was still going on at the time of the latest advices from that remote region.

A speaker in Faneuil Hall, Boston, the other day, remarked that according to modern "science" man, instead of being a little lower than the angels, is only a little higher than the apes. A volume against Darwinism would scarcely be more effective than that pithy sentence.

Miss Alice Bennett, M.D., a professor in Philadelphia Medical College, recently appointed to the entire charge of the female hospital of the insane in Pennsylvania, is the first woman ever appointed to such a post. She is also the first woman who has ever graduated from the Old University of Pennsylvania, from which she received the degree of cup and gown for the nonce.

The Christian Intelligencer says, "At the trial of a theatrical manager, a leading politician accused him of ruining his son. The presiding Judge quietly remarked: 'I am sorry for your son, but I have no sympathy for you. Five years ago I introduced into our Legislature a bill to abolish these places. It passed the Senate, and was defeated in the House by your single opposition.'"

We talk, says a recent writer, of the early triumphs of Christianity, but the early records of the Church pale in the light of what is taking place before our eyes. The number of converts in Madagascar alone, within thirty-five years, probably exceeds the number of converts in the Roman Empire for the first three centuries of the Christian era.

The Herald and Presbyter says: The brilliant Presidential campaign article of a brilliant Indiana editor closed with these words: "The battle is now opened." The composer spelled battle with an "o." It is unfortunately true that in politics the battle and bottle are often opened at the same time. The open bottle is thought particularly necessary in a close contest. An excited campaign means champagne, or something even more exciting to many people.

"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid up with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "O," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

That Rome does not want the Scriptures, and cares not to give them to the people, is manifest from the fact that its missionaries were in Japan from 1549 to 1587, but attempted no translation of the Scriptures, though they claimed to have 300 priests, a college, and 300,000 converts in the country. Protestants have been there for a quarter of a century, and the translation of the New Testament is complete. The difference is palpable; and it is an immense difference.

An exchange says: "The Japanese Sunday-schools disapprove of the fictitious tales with which our library books for young people are loaded. They want true stories or none. A number of American and British Sunday-school library books have been translated into Japanese, but the youthful Japs refuse to give heed to those which contain fabulous narrations. Dry biographies and uninteresting 'memoirs,' which the American child long ago laid aside as bores, delight the Japanese mind because of their real or supposed historical accuracy."

The Bishop-elect of the Canada Branch of the Reformed Episcopal Church, Edward Wilson, D.D., is a fine-looking, elderly gentleman, probably about sixty years of age. He was born in Liverpool, England, and was educated for the bar at Oxford. He studied military engineering under the late George Paisley, R.A. He came to America about forty years ago, and studied under private tutors, for the ministry. He has been preaching for thirty-five years. The degree of Doctor of Divinity was conferred on him by Rutgers College. Dr. Wilson was recent rector of churches in Rahway, Washington and Chicago. He is at present rector of St. Bartholomew's, Montreal, but has recently had a call to Emmanuel Church, Ottawa. He was elected Secretary of the General Conference of the Reformed Episcopal Church in 1879.

AN EXPERIENCE.

A late number of the London "Methodist Recorder" contains a review of Miss Havergal's little book, "Kept for the Master's use," and—so short outtimes are the lives of the saintliest—the same article includes a notice of the memoir of the lamented author from the pen of a sister. For the pleasure and profit of our readers we make an extract. Much contention has taken place respecting that prominent tenet of Methodism—the doctrine of Christian perfection, or entire sanctification; and yet it has been earnestly held and practically taught by devoted Christians of all names. As we closed the "Life of Rev. R. M. McCheyne" some time since, we remarked that no Methodist brother ever longed more earnestly for complete consecration and conscious acceptance than he, and now as we glance at the Memoir of Miss Havergal, of the Episcopal communion, we find an experience so definite, and clear, and in such simple statement, that we present it in the hope that it may aid many others in attaining the joy of a full salvation.

Miss Havergal, says the memoir, was favored by God with almost every advantage and every gift which could fit one for effective work of the best kind for Christ. She was a child of Godly and intelligent parents, in easy circumstances, and moving in the most cultured society. Her father was a parish clergyman and Canon of Worcester. She had the advantages of education, of foreign travel and residence, and of abundant leisure for study and evangelical work; and was endowed with wonderful mental power, and with considerable poetical and musical ability. All her various powers and opportunities she laid upon the altar of God. The result is a life of singular beauty and usefulness; and a long list of books containing prose, poetry, and music, some of which, notably her work noticed above, have obtained a circulation never perhaps, in so short a time, surpassed by religious works.

"Of her great mental power this memoir gives abundant proof. In a German school of more than a hundred young ladies she was easily the first, and her natural ability was developed by unwearied toil; and was directed to the noblest aims, the study of the Bible and the spiritual benefit of mankind. As a singer and composer of songs she excelled. And she entered heartily into such healthful exercises as riding, swimming and mountain climbing. In short, a rare combination of the highest advantages, coupled with great industry and with whole-hearted loyalty to Christ, produced a still rarer combination of almost every kind of excellence. In addition to the French and German languages, which Miss Havergal spoke fluently, and Italian, of which she knew something, she had some acquaintance with Hebrew, and apparently a fair knowledge of New Testament Greek. Occasionally, in the letters given in the biography, Greek type, unusual in ladies' correspondence, is needed."

All these advantages were laid upon the altar which sanctified the gift and the giver. A full and clear sense of the need and the privilege of a definite knowledge of forgiveness of sins and a new birth breathes through almost every page, bearing fruit in ceaseless efforts for the conversion of individuals. And even more welcome to us is the very definite experience granted to our departed sister of full deliverance from all sin and of whole-hearted, because divinely-wrought, loyalty to Christ. Indeed, to her the entrance into this experience was more definitely marked than that of the forgiveness of sins. We quote her own words on page 126:—"Yes, it was on Advent Sunday, Dec. 2, 1873, I first saw clearly the blessedness of full consecration. I saw as a flash of electric light; and what you see you can never unsee. There must be full surrender before there can be full blessedness. God admits you by the one into the other. He himself showed me all this most clearly. . . . First, I was shown that 'the blood of Jesus Christ his Son cleanseth us from all sin, and then it was made plain to me that He who thus cleansed me had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me."

Again, on page 128:—"All is *all*; and, as we may trust Him to cleanse from the stain of past sins, so we may trust Him to cleanse from all present defilement; yes, *all*!"

Do any of our readers desire to take with them words and move nearer to the Saviour? We present such with the series of complets, each of which furnishes matter for a chapter in Miss Havergal's "Kept for the Master's use."

Take my life and let it be consecrated, Lord, to Thee. Take my moments and my days; Let them flow in ceaseless praise. Take my hands, and let them move At the impulse of Thy love. Take my feet, and let them be Swift and "beautiful" for Thee. Take my voice, and let me sing Always, only, for my King.

Take my lips and let them be Filled with messages from Thee. Take my silver and my gold; Not a mite would I withhold. Take my intellect, and use Every power as Thou shalt choose. Take my will and make it Thine; It shall be no longer mine. Take my heart; it is Thine own; It shall be Thy royal throne. Take my love; my Lord, I pour At Thy feet its treasure-store. Take myself, and I will be Ever, only, ALL for Thee.

A SINGULAR SCENE.

Stewart's palatial retail store saw a singular scene some little time ago. A lady of high social position and refinement, and a communicant in one of the wealthiest Presbyterian churches of New York, went down to visit Jerry McAuley's mission. There she learned that while she had a name to live, she was dead, and was roused to seek for conscious salvation. In this mood she went to Stewart's, and was waited on by a clerk who asked whether she had not been at McAuley's mission, and who remarked that it was "no place for a lady." That stirred up her spirit, and she proceeded to urge him to seek God's pardoning mercy, and stated—while a listening crowd gathered round—that if he would not ask for prayers at McAuley's, on the evening of that day, she would ask them for him. While she was speaking her own spirit found liberty, and passed from darkness into light. True to her word, she did ask prayers for the young man that very night. He was there, though unseen. He then came forward, asked prayers for himself, sought and found mercy. Forty of his fellow clerks, it is reported, have since followed his example. Oh, for more irregularly regular forces are effective, and would be all the more so if irregularly regular in preaching Christ in the highways and hedges, in the back slums and blind alleys.—Rev. R. Wheatly in Zion's Herald.

SPURGEON ON BEECHER.

H. W. Beecher on the 11th inst., treated his congregation to a statement of his religious belief. With the statement before us we find it hard to understand what he really does believe, but should hesitate to send an inquirer after the way of salvation to his study, or his summer retreat. In view of his professed opinions Mr. Beecher's declining influence can scarcely be regretted. An account of an interview had with him by a Baptist minister, formerly a student of Spurgeon as given in the Canadian Baptist is worth reading. The minister says: "After service I, with others, went up to shake hands with him, and introduced myself as a Baptist minister and one of Mr. Spurgeon's students. As soon as I mentioned Mr. Spurgeon's name, he said: 'O, yes! Well, I admire Mr. Spurgeon's spirit, but he is no theologian. He clings too much to the old theology; as, indeed, too many others do.' Remembering Mr. Spurgeon's words in reference to Mr. Beecher on the day I said good-bye, nine years ago, and feeling that the opportunity was too good to be lost, I said: 'Would you like to know Mr. Spurgeon's opinion of you?' He spoke of you the last time I saw him before returning to Canada.' 'Yes,' said he. In speaking of you he said: 'What a wonderful fellow Beecher is. He is a philosopher; and then, with a most expressive shrug of the shoulders, he added: 'but as a theologian he is nowhere.' I may have been bold, but it was deserved."

THE SUNDAY SCHOOL CENTENARY.

The programme of services in connection with the Sunday School Centenary celebrations in London closed on Saturday, with a monster concert in the Albert Hall, in which 1800 children from Metropolitan schools comprised the choir. Here there was a sheller from the downpour which must have materially lessened the gladness of the gathering in the grounds of Lambeth Palace, where the Archbishop was attended, not only by Episcopal Sunday School representatives, the Prince and Princess of Wales and other members of the Royal family, and by the Lord Mayor and the Chinese Minister, but the representatives of Wesleyan Methodism in the person of Mr. W. McArthur, M. P. for the borough, and the Rev. Chas. Henry Kelly, secretary of the Wesleyan Sunday School Union. The permanent memorial of these festivities, however, was unveiled by Lord Shaftesbury on Saturday afternoon, in the statue of Robert Raikes, on the Thames Embankment, under the shadow of Cleopatra's needle. Many persons have thought that Raikes has been lionized too much, and that other labourers in the cause of Sunday-schools have been overlooked. Perhaps this is true, but it is only in harmony with what is perpetually occurring in every sphere. One sower and another reapeth. It is impossible for human judgment accurately to dispense to every one his due share of honor and no more. We must often be content with rough and ready methods when life is so short. If Raikes has, however, received more than his due, it was not because he sought it. He never ostentatiously thrust himself into the public gaze, nor strove surreptitiously to obtain the honor due to others.

A LIFE-PRESERVER.

An English Methodist minister, the Rev. W. C. Brown, has patented an invention which appears to be a simple and practical means of lessening the number of deaths by drowning. A chemical preparation is inserted in a portion of the coat, waistcoat, or dress. It does not add to the weight, or in any way alter the appearance of the garment. The preparation is inserted between the lining and the cloth; in the case of a coat it is placed on each side of the breast and up the back. The moment a man falls into the water the coat inflates, and he cannot keep his head under the waves. The invention was practically tested at the swimming-bath of the Sheffield Bath Company. First, two small pieces of linen, with part of the preparation inserted between the folds, were thrown into the water. The linen instantly inflated so as to form a miniature cushion, and floated about the bath. An attendant of the company then put on a coat, with the preparation inserted in it. He first went under a shower bath, where he was thoroughly drenched, to show that inflation would not take place under the ordinary circumstances of a shower. Under the shower-bath the coat did not alter its proportions in any way whatever. The attendant then took a "header" into the water. He re-appeared at the surface almost immediately, and the coat promptly inflated. Entering a part of the bath deep enough to take him up to the eyes, he could not touch the bottom at all, and the water scarcely reached his chin. The inventor attached a piece of lead weighing 3lbs. to his appliance, which presents the appearance of a short, slight sleeve, or lining, and threw it into the water. The sleeve on touching the water instantly expanded, and floated about the bath, sustaining the lead weight.—Methodist.

FEMALE MISSIONARIES.

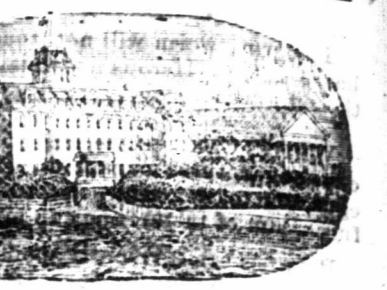
Woman, endowed with grace and meekness, possesses elements which eminently qualify her for important spheres in Christian work. However much we dislike being lectured and preached to by her, she is destined in the near future to take a more active part in religious affairs, and to exert a greater influence in the Christian world. Already she has shown her fitness for pastoral duties and missionary labors; and the good results which have followed her self-denying efforts are sure evidences that God is with her.

Zenana-work in India, which has only been undertaken within the last twenty years, is one of the greatest movements of modern times. It serves to show that private places, wholly inaccessible to the sterner sex, are open to women, whose modest qualities and finer susceptibilities enable her to reach a class hitherto excluded from social intercourse and public recognition. A Christian woman enters a Hindu home, where ignorance, superstition, and misery reign supreme, and with the bible in one hand and a warm greeting in the other, she tells the sweet story of salvation through Christ to her poor, degraded sisters. The gentle manner, the loving words, the sacred truth, and earnest prayer, all leave their impress upon the darkened mind; and the gradually dawning light germinates into a new life of moral power and greatness. Thus the superstition of years and the degradation of a debased womanhood, are being slowly but irresistibly destroyed; a destruction we earnestly pray for, and which will set free five millions of the enslaved daughters of our race.

A female missionary, writing from Central Turkey, says: "It is astonishing what a fear those old Church-priests have of us women. As long as we keep out of a place they are on reasonably good terms with the native preachers and pastors, and even friendly with our missionaries. They have worldly wisdom enough to understand that as long as they can have control of the women their 'craft' is in no danger. Experience has taught them that few of the women are reached by the best of male teachers, or by preachers unaccompanied by female helpers. The women of those Eastern countries can be reached only by women missionaries."

How GOD REPLES.—A century ago an infidel German countess, dying, gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the whole should be fastened together by strong iron clamps. On the stone, by her order, these words were cut: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty. But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there, slowly and surely, until it burst the clamps asunder, and lifted the immense blocks. No wonder the people of Hanover look at that tree and that opening grave as God's answer to the terrible defiance of the young countess. Certain it is that no one can hide from that universal exposition.

Nothing would fortify us more against all manner of accidents than to remember that we can never be hurt but by our selves. If our reason is our strength, and our actions according to that strength invulnerable.



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